

2. *The Readers*.—The first destination of this letter is not certainly known. That Jude addressed Jewish Christians is very probable, but whether they lived in Palestine, Syria, Corinth, or Egypt, cannot be positively asserted. But wherever resident, they were troubled with false teachers, who are described as “libertines in conduct, with perverted views of divine grace and Christian liberty.” The rising of these adversaries caused a laxity in Christian doctrine, which demanded the correction of scriptural warning and exhortation.

3. *The Letter*.—The date of its composition has been considered as shortly before or soon after the destruction of Jerusalem, in 70 A.D. The purpose of the writer was to confirm the existing faith of Christians, to warn against and denounce the errorists, and in the love of God to keep above the tides of heresy. Thus the letter opens with a Christian salutation and announces the epistolary motive; then dwells upon past penalty, present wickedness, fulfilled prophecy, and inspirited faith; and closes with the benediction.

REVIEW.

STUDY SECTION—Matthew 13: 31-33—*The Mustard and the Leaven*.

THIRD QUARTER.

LESSON XIII.

In the past quarter, after a glance at the New Testament as a whole, we have taken up the five histories—four on the life of Christ and one on the early church—and the seven general epistles.

1. *The Life of Christ*.—For our fourfold story of the Messiah we are indebted to Matthew, the publican apostle; Mark, the companion of Peter; Luke, the medical associate of Paul; and John, the disciple whom Jesus loved. By the first our Lord was presented to the Jews as the Messiah, fulfilling the ancient